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Coosa River Baptist Association

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v. 20. 1880

v. 21. 1881

v. 22. 1882



*but of file
B. G. Luskias
No. C. Mynard*

MINUTES

ALABAMA BAPTIST HISTORICAL SOCIETY

FORTY-EIGHTH ANNUAL SESSION

OF

COOSA RIVER

Baptist Association,

HELD WITH THE

MACEDONIA BAPTIST CHURCH,

St. Clair County, Alabama,

SATURDAY, SUNDAY AND MONDAY,

September 17th, 18th and 19th, 1931.

OFFICERS:

J. J. D. RENTROE, MODERATOR,	Talladega, Alabama.
LEALIS LAW, CLERK,	Cropwell, Alabama.
JAMES K. ELLIOTT, TREASURER,	Talladega, Alabama.

TALLADEGA, ALABAMA:

JOHN C. WILLIAMS, "OUR MOUNTAIN HOME," PRINTER

MINUTES.

MACEDONIA BAPTIST CHURCH,
September 17th, A. D., 1881. }

Messengers to compose the forty-eighth session of the Coosa River Association met this day with the Macedonia Baptist Church, St. Clair county, Alabama.

Eleven A. M.—The introductory sermon was preached by Elder Lealis Law. Text: Eph. 5:23-33.

Intermission of one hour.

One thirty P. M.—Reassembled to organize. The Moderator being absent Elder J. J. D. Renfroe was called to the chair as Moderator pro tem., by whom devotional exercises were conducted. By request Elders S. Henderson, E. T. Smyth and E. B. Teague read the letters from the Churches; and Messengers names were enrolled as follows:

FIRST DISTRICT.

Cold Water.—Marion Murphy, Thomas Teague.

Sulphur Springs.—J. V. Gwin, S. A. Kirksey, D. H. Hackney.

Antioch.—Letter and funds.

Salem.—Letter and funds.

Oxford.—E. T. Smyth, J. S. Kelly.

Jacksonville.—No letter.

Post Oak Spring.—S. D. McCellen, E. J. Andrews.

Mt. Zion, (Calhoun).—Letter and funds.

Oak Bowery.—Uriah Gullidge, A. H. Mynatt, T. J. Jones, W.

H. Haynie.

Cane Creek.—B. B. Nunnally.

Munford.—A. W. McCain, W. D. Wright, F. G. McDonald, R. C. Cannon.

Weaver's Station.—Letter and funds.

SECOND DISTRICT.

Blue Eye.—James A. Embry.

Talladega.—J. J. D. Renfroe, P. G. Stringer, A. W. McGaha,

W. G. Browning.

Union.—Leopold Merkl, Jno. W. McCain.

Ferryville.—J. D. Truss, J. K. P. Lacy.

Refuge.—Wm. F. McCain.

Pleasant Grove.—J. K. Elliott, J. A. McDonald, D. H. Thweat, E. H. Ogletree.

Alpine.—S. Henderson, W. A. Welch, P. N. Duncan, W. T. Webb.

Hephzibah.—W. A. Hawkins, J. K. P. Jones, F. G. Mullen, Thos. Hitt.

THIRD DISTRICT.

Pilgrims' Rest.—Letter and funds.

Fort Williams.—H. J. Pope, Larkin Waters.

Tallassahatchie.—Wm. Edwards.

Childersburg.—No letter.

Mt. Zion, (Talladega).—W. Wilkes, Jas. L. Wilkes.

Mt. Sharon.—J. Hammitt.

Rocky Mount.—J. C. Mitchell, Robt. Leach.

Shelving Rock.—J. W. Thompson.

Winterboro, (new).—H. D. Moore, E. B. Leadbetter, T. I. Falls.

FOURTH DISTRICT.

Harpersville.—R. B. Posey, B. F. Giles, J. S. Kirkland, H. C. Phillips.

Spring Creek.—W. W. Kidd, C. F. Elliott, Jas. S. Elliott.

Macedonia.—A. M. Posey, J. H. Martin, J. B. Davis, Wm. L. Davis.

Coosa Valley.—B. C. Heaslett, Jas. R. Roberson, R. D. Wil-
lingham, Lealis Law, Paul Castleberry, J. A. Collins.

Wilsonville.—John M. Kidd, S. C. Christie, S. Weaver.

Elders E. B. Teague and L. R. Gwaltney, were requested to act as tellers during the election of officers.

Elder J. J. D. Renfroe was elected Moderator, Elder Lealis Law, Clerk, J. K. Elliott, Treasurer.

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A petition for membership in the Association was received from the Winterboro Baptist Church. The Church was received.

Correspondence called for. Responded to by Elder E. B. Teague and J. W. Dodson, of Shelby Association. W. J. Manning, A. J. Castleberry, J. J. Lawley, of Cahawba Valley Association.

Elder L. R. Gwaltney, President of Judson Female Institute was invited to a seat as a corresponding member, also to represent the interests of Howard College.

The Moderator appointed as committee on religious services the Pastor and Deacons of Macedonia Church, and Bros. J. S. Kelley, J. K. Elliott, J. L. Wilkes.

The hours of meeting and adjournment fixed as follows; Meet at 9 A. M. Adjourn 12 M. Meet at 1 P. M. Adjourn 4 P. M. A committee consisting of Elders Henderson, Wilkes and Moderator was appointed to report on deceased Ministers. (See Appendix.)

The following preamble and resolutions were presented by Elder W. Wilkes, and adopted.

WHEREAS, A communication from a very high source, to one of our Ministers of this Association, sets forth a plea for the publication of a course of lectures delivered by Rev. J. J. D. Renfro, D. D., at the Baptist College, Clinton, Miss., on the need of such a work and the full adaptedness of said lectures, to meet the need; therefore, be it Resolved by this Association:

1st. That a suitable committee be appointed to correspond with proper parties in Mississippi on the best methods of bringing out speedily said lectures in book form.

2d. That the Ministry and brotherhood in this Association hold themselves ready to give their generous aid to meet the expenses of said publication, whenever called on after the maturity of a plan and method for the prosecution of the enterprise.

3d. That we invoke the co-operation of sister Associations throughout Alabama in this work. And we most respectfully and fraternally ask our Mississippi brethren and friends to aid us in this undertaking.

W. Wilkes.

Committee to carry out 1st resolution, S. Henderson, E. T. Smyth, W. Wilkes.

Bros. P. G. Springer, J. D. Truss, F. G. Mullen were appointed Finance Committee.

THE TREASURER OF INDIGENT MINISTERS' FUND REPORTED:

C. W. STRINGER, Treasurer.

In account with Coosa River Association.

RECEIPTS.

1880.

Nov.	10.	To cash from W. R. Stone, (interest).....	\$ 6 50
Dec.	6.	To cash note collected.....	110 70
"	6.	To cash note collected.....	1080 00
"	6.	To cash note collected.....	202 65
"	6.	To cash interest collected on above notes (interest).....	115 08

1881.

Jan.	3.	To cash donation from Alpine Church.....	25 00
Jan.	3.	Subscription from C. R. Cross.....	6 00
March	2.	Note collected.....	394 75
"	2.	Interest on above note (interest).....	31 58
"	2.	Average accrued interest on above to date.....	110 40

\$2082 66

CREDITS.

March	26.	By amount paid order in favor of Rev. W. C. Mynatt, (interest).....	\$ 25 00
April	29.	By amount paid order in favor of Rev. Gordon Mynatt, (interest).....	25 00
Aug.	23.	By amount paid for books for N. E. McCain..	2 45
Sept.	15.	By balance on hand carried down.....	2080 21

\$2082 66

Sept.	15.	To cash balance on hand.....	\$2080 21
		Amount of notes turned over by W. R. Stone, former Treasurer.....	\$1985 35
		Less notes collected, see above statement,	1788 10
		Interest bearing notes on hand.....	197 25
		Net assets.....	\$2227 46

C. W. STRINGER,

Treasurer Indigent Ministers' Fund.

Sept 15th, 1881.

The report was adopted.

Bro. Christie was excused from further attendance, he having business in court.

Adjourned until Monday, 9 A. M. Prayer by Elder A. W. McGaha.

MONDAY, September 19th, 1881, 9 A. M.

Association met pursuant to adjournment.

Devotional exercises conducted by Moderator. Prayer by Elder E. T. Smyth.

Correspondence returned to the following Associations:

Tallahatchie.—W. S. Griffin, T. P. Gwin.

Cahawba Valley.—L. Merkl, R. D. Willingham, L. Law, S. J. Thompson.

Boiling Spring.—E. T. Smyth, J. B. Mynatt.

Carey.—John B. Mynatt.

Appointed Messengers to State Convention: S. Henderson, W. Wilkes, E. T. Smyth, J. J. D. Renfro, L. Law, J. S. Kelly, J. B. Mynatt, A. W. McGaha, B. F. Giles, J. K. Elliott, John W. Bishop, Abner Williams, Levi W. Lawler, J. C. Wright, Jas. L. Wilkes, W. T. Smith, Thos. J. Martin.

THE COMMITTEE ON SUNDAY SCHOOLS REPORTED:

The plan suggested by your committee of last year for making out the reports of Sabbath Schools not being practically adopted, makes it impossible for the present Committee to arrive at any definite conclusion as to the numerical or spiritual growth of the Sabbath Schools within our bounds. We are, however, glad to report from the information contained in the letters from the churches, that they are in a flourishing condition: During the last year new schools have been organized, and are now proving a blessing to both church and community. We are proud of the interest manifested in the great work. We are proud to see the Baptists devoting more of their time to the moral and spiritual culture of the young. As a means of doing this, they certainly can find nothing more effectual than Sabbath Schools. It is there that lasting impressions are made upon the minds of the young, which so often result in their conversion. The youthful mind as it begins to develop will become engrossed in worldly affairs to the utter neglect of his soul's salvation, unless such religious influences are brought to

bear upon him. It is a fact that nine-tenths of professing Christians make a profession of faith before they reach the meridian of life; and that after that time, few are persuaded to embrace it. We, of course, see the necessity of bending every energy to the advancement of an interest which involves so much. The benefits derived from Sabbath Schools are incalculable. The lessons furnished in the neat and attractive lesson papers simplify the teachings of the Bible to such an extent that the youngest are instructed with astonishing facility. In this way they are trained up familiar with the Bible, having been taught to believe and honor it; and thus the many isms which taint the souls of non-professors of middle life and old age are anticipated and prevented. Again, we might speak of the vocal training received in Sunday Schools, which form so large a part of its work, and which adds so much to the interest and success of every religious service. The important truths and doctrines of the Bible are often most powerful when embodied in the smooth and even verse and delivered in soft and soul stirring strains of music. By such simple means, the hard and resolute heart has been softened to the susceptibility of those solemn truths taught in public worship which have so long been withstood. The pastor too in his yearly labor receives much assistance from the members of a well regulated Sunday School. He who has been reared an active worker in a Sunday School and acquainted with its manner of work, seldom fails to become an earnest and faithful servant of his church, upon whom can be placed many burdens and responsibilities, that would otherwise encumber his pastor. So far as we can learn, the Sunday Schools are using "Kind Words," and the "International" Series of lesson papers. These papers are of the highest moral character and well adapted to the wants of our schools, being both interesting and instructive. We suggest, that in connection with this literature each Sunday School so far as it is able, procure a library of first-class books, prepared especially for Sunday School children. Such works greatly increase their interest and will furnish them employment entertaining and useful. This will be one step toward the great work of supplanting the trashy fiction which is being so rapidly spread over our country, and making its way into nearly every family. The mind filled with such fictitious stories very naturally takes little interest in productions of a moral character. We see and feel that this evil does prevail to a great

extent, and deem it but just that our Sunday Schools shall make an attempt to overthrow it.

Respectfully submitted,

A. W. McGAHA, Chairman.

The report was adopted.

THE TREASURER OF EXECUTIVE COMMITTEE REPORTED.

C. R. Cross, Treasurer, In account with

Executive Committee of Coosa River Association.

To balance on hand Sept. 1880.....	\$107 20
Amount received of Mrs. S. G. Jenkins.....	1 00
To amount received of J. K. Elliott, Treasurer Coosa River Association.....	3 00
	<hr/>
	\$111 20

CREDITS.

Jan. 1881. By cash paid Pilgrims' Rest Church.....	\$ 5 00
Feb. 1881. By amount left with W. R. Stone.....	50 00
	<hr/>
	\$55 00

This balance at R. A. McMillan & Sons....\$56 20

C. R. Cross,

Treasurer Executive Committee.

The report was adopted.

THE COMMITTEE ON FAMILY RELIGION REPORTED:

So much has been said and written on this subject and by some of the most talented and deeply pious Christians of the world, that it could scarcely be considered in the range of possibility to present anything new.

Family religion consists, first, in being religious ourselves at home, among our families and in all our domestic relations in life; and second, of imparting such religious instruction to our children and to our entire household as by the blessing of God may be the means of winning their precious souls to Christ. And while parents should consecrate themselves to God and to his service, it should constantly be borne in mind that he has entrusted to them the solemn duty of bringing up their children in the nurture and admonition of the Lord, assuring them that if they train up a child in the way it should

go, when it is old, it will not depart from it. And who does not believe that parental precept and parental example do more to influence and decide the career of their children in this life, whether for good or evil, and probably determine their destiny in the life to come, than all things else taken together? How important then that parents should live pious and Godly at home, letting their light so shine before their children, that they may know there is a reality in the religion they profess. And we are confident that this work and labor of love on the part of fathers and mothers would be so blessed of God as to incline them to seek first the "Kingdom of God and his righteousness," "remembering their Creator in the days of their youth."

But how many of us, alas, it is feared come far short of performing these solemn duties. How few comparatively among Christian parents ever have family prayer. And, if some ever pray at all, anywhere, it is unknown. Many, no doubt, professing faith in Christ have lived and died, and no one, not even their children, ever heard them pray; perhaps never gave them one word of exhortation upon the subject of religion, never talked to them about Jesus. No wonder that so many children grow up irreligious, and become wicked so that they will not be persuaded. When shall we all as heads of families become aroused to these fearful responsibilities and become more faithful in our efforts to instruct our children in the way of life ever lasting. Many are the inducements which should prompt to family religion. First, our affection for our children and our desire for their happiness, both in time and eternity; and then our love and gratitude to God in the gift of these precious loved ones, these dear little prattlers around the fireside, to cheer and gladden our hearts. And, almost numberless too are the ways by which they may be instructed in the knowledge of Jesus, and how to find him. But for want of time and space your committee cannot enlarge upon these.

In conclusion, let every one to whom God has committed the care of children to be instrumental in training them for Heaven, earnestly inquire what he would have them to do, and then do it with their might.

Respectfully submitted.

W. W. KIDD, Chairman.

The report was adopted.

In the absence of a report from the Committee on Education, by request, Elder L. R. Gwaltney addressed the body on the subject of education, with special reference to the condition and interests of the Judson Female Institute and Howard College.

On motion of Elder S. Henderson:

"In the absence of any report on education, none of the Committee being present, we feel it our duty to re-affirm our confidence in our institutions of learning, the Howard College and Judson Female Institute at Marion, and the Central Female College at Tuskalooza. To sustain these institutions is a duty we owe to ourselves, our denomination, and to our State.

S. HENDERSON.

Adopted.

THE COMMITTEE ON STATE MISSIONS REPORTED.

Time and experience have shown, not only that there is no conflict between State Missions and those of the Domestic Board of the State Board Convention, but that an amount of work has been accomplished by State Board, that could have been accomplished by no other agency; and all this without materially impairing or restricting any other Mission work. The truth is, moral duties, like moral truth, in the hands of good men always will harmonize. For when all our agencies for spreading the Gospel shall have been prosecuted to the last result, much will remain undone.

An elaborate report on State Missions is not demanded. The work already accomplished by our State Board is its "epistle known and read of all men." All that is really necessary to do, is to keep it on the calendar, and enforce its claims by such facts and considerations as are developed by its own operations. We had almost as well undertake to prove by a labored argument that sunshine and rain were essential to vegetation, as to prove that it is the duty of Christians to give the bread of life to those who have it not; for sunshine and rain are not more essential to fill our barns with plenty, than is the preaching of the Gospel to the destitute to gather them into the kingdom of Christ. A great statesman

once observed in a political crisis involving the vital interests of his country: "The argument is exhausted—we stand to our arms." So say we, the argument is exhausted, we stand to the "weapons of our warfare," we rally to the standard of the "Captain of our salvation," and without pausing to cavil with gainsayers we come to obey our marching orders: "Go ye into all the world and preach the Gospel to every creature." So long as we are in the "world," and can find a "Creature," we are within the terms of the commission. Let us animate one another in this noblest work that ever engaged mortal agency.

Perhaps it is well to advertise the fact again that by order of the Convention, the State Board is constituted the channel through which all moneys to all Missions, foreign, domestic or State, are to be transmitted. We may also reiterate the fact, that our State Board is addressing itself mainly to supply the destitution in our bounds. We commend their work to the confidence, the prayers, and the benefactions of our churches. If there be no destitution in our own bounds but such as our own body can supply, we can at least earn something of the commendation Paul bestowes upon his Thessalonian correspondents. "Far from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing."—1 Thess. 1: 8. Any adequate conception of the magnitude and consequences of the work committed to our State Board, for time and eternity, would fill our Treasury year by year with all the means the Board could profitably expend; and all that is needed to accomplish this grand result is for our churches to BELIEVE from the heart what they profess.

In estimating a fair pro-rata amount of means to be raised in Alabama for the current year for all purposes, the State Board asks the Coosa River Association to raise \$904, distributed as follows: State Missions \$450; Home Missions \$100; Foreign Missions \$100; Ministerial Education \$150; Evangelization of colored population \$50; Colportage work \$54. This amount can be raised, and even more, if all our pastors and churches will make an effort.

Respectfully submitted.

S. HENDERSON,

For the Committee.

Report adopted.

A committee of three, S. Henderson, W. Wilkes and J. L. Wilkes was appointed to consider the apportionment stated in the circular of the State Mission Board, and to indicate to the churches of the Association the pro-rata amount of each.

The report of the Committee on deceased Ministers was presented and adopted. (See Appendix.)

THE COMMITTEE ON MINISTERIAL EDUCATION REPORTED :

Never was a careful attention to this subject more needful than now. To put the enterprise on foot and set it to running was the patient work of our fathers for toilsome years past. To keep it in motion, and watch its tendencies as its speed increases will be the duty of successive friends of the cause in all future time. Fast running requires cautious watching. While we seek to bring up the rear, let us guard the front. In doing a thing, let us know the thing we are doing. What is Ministerial Education?

It is a course of mental and spiritual training, for the more effective preaching of the Gospel. Heart culture and head culture must go together. The equilibrium may be difficult to preserve, but is none the less important. The graces of the spirit, such as unction, zeal, devotion, earnestness, humility and the like must not be left to languish, while the intellect is fed and fattened, fine taste sought, and elegance of style cultured and burnished. Spiritual taste is the finest taste in the world. It wins its way among the highest ranks, and is absolutely indispensable among plain people. To educate an unconverted man to preach is as bad as to put a ring of gold in the snout of a hog. Even a converted man with merely a fine intellectual training is no more than a child with a sword in its hand. If the equilibrium is to be lost, let the loss be on the side of the head not of the heart. Big heart and little head is better by far than little heart and big head. We need three grades of intellectual education.

1st. The highest grade for the defense of Christianity from attacks coming from the highest order of scholarship.

2d. The medium or liberal grade for an intelligent proclamation of the Gospel and a ready defense of its doctrines and duties against popular objections and a common opposition.

3d. An elementary or ordinary grade for a correct use of

language, a suitable connection of sentences, and a proper order of thought.

We need three sorts of theological training.

1st. Doctrinal, for a safeguard against departures from the faith. Seldom, comparatively, do men fully imbued with the spirit—and trained in the doctrines of Salvation by grace, ever lead off into isms, innovations and new departures. Especially is this true of the Baptists where there are no church pains and penalties to hold them together, but only the unity of the faith and the spirit in the bonds of peace.

2d. We need spiritual training. We urge a spiritual growth among our church members; why not the same with our Ministry? None need a growth of grace more than our young Ministers in college.

3d. We need denominational training. Our acknowledged peculiarities must be thoroughly established and fully believed, or else be abandoned. They leave no place for compromise, nor for modification. They are right, or they are wrong.

Were we now to take time to define what is *not* Ministerial Education, we would say, it is a course of training in which young men learn to write beautiful compositions, and read them to the people with lifeless elegance and taste. Young preachers ought, of course, to be taught *how* to write; but they ought also to be taught *when* to write, and *what* to write.

If scholarship is the demand of the hour and of the occasion let scholarship speak out—let the speaker write. If fine precision, nice accuracy, and good taste are in demand for the time, then writing is necessary. Whatever is intended to be preserved must be written. But when the Gospel is to be preached simply as such, for the accomplishment of its normal and appointed ends and objects, let the preacher stand forth, and proclaim the truth in the love of the truth. He is certainly a great dolt, who with a day or a week's study, reflection and prayer, cannot bring to his congregation by mental and heart preparations, as good thoughts, in as good order, and with as good language as they (his congregation) can receive, digest, and enjoy.

The congregation that objects to such preaching is guilty of sinful affectation, and squeamish fastidiousness. And the preacher who is unwilling to do such preaching is proud and puffed up. Simplicity, in the pulpit as elsewhere, is the crowning ornament of true greatness, and earnestness its greatest pow-

er. We are in danger of losing much of pulpit efficiency by the form of the Gospel without its power.

Few State denominational colleges are doing more toward a liberal and elementary education for young preachers than the Howard. Let us continue to extend to this worthy institution our patronage and support. And we still hold dear to our hearts the Theological Seminary at Louisville, Ky., and extend to its faculty our sympathies, prayers and support.

Resolved, that we continue at Howard College our worthy young Brother, B. F. Giles, and aid any other worthy young man looking to the ministry of the Gospel.

Respectfully submitted,

W. WILKES, Chairman.

Pending discussions of report the Association adjourned till 1 P. M.

MONDAY, SEPT. 19, 1881. 1 P. M.

The Association came to order. Prayer by Bro. Clerk.

The discussion on the report of Education was continued.

The report was adopted.

Elder J. J. D. Renfroe to whom had been assigned the direction and disbursement of funds contributed for education of Bro. B. F. Giles, reported:

"I have been enabled to pay to the support of Bro. B. F. Giles in Howard College \$122.00. A small part of this was paid by myself over and above my subscription. I am happy to testify to the excellent standing of our Bro. Giles, and trust that he will be continued another year. He will graduate with the close of the next session.

J. J. D. RENFROE,

Committee of one.

Report was adopted.

Elder J. J. D. Renfroe was continued as committee of one to give direction to contributions for benefit of Bro. Giles.

Pledges and collection for benefit of Bro. Giles was then taken:

PLEDGES.

Harpersville Church,.....	\$25 00
Alpine Church,.....	10 00

Spring Creek,.....	10 00
Syllacauga,.....	10 00
Talladega,.....	15 00
Mumford,.....	5 00
Coosa Valley,.....	5 00
Sulphur Springs,.....	5 00
Wilsonville,.....	5 00
Pleasant Grove,.....	5 00
J. S. Kelly,.....	5 00
W. T. Webb,.....	5 00
T. J. Martin,.....	5 00
Larkin Waters, paid,.....	5 00
Jas. A. Embry, paid,.....	1 00
Walter Gover, paid,.....	1 00
S. M. Kirksey, paid,.....	45
A. H. Mynatt, paid,.....	1 00
J. A. Collins,.....	1 00
Cash collection \$7.45,.....	

The Moderator appointed the standing Committees for the year. (See Appendix.)

THE COMMITTEE ON FOREIGN MISSIONS REPORTED:

The Coosa River Association has maintained a good and uniform record in support of the cause of Foreign Missions. Yet, we must not be understood as assuming that we have fully met our obligations to this great interest. Our history has been too much the work of declarations and resolutions. Our faith on the subject has been sound, but our action in liberality has not been equal to our oft-repeated promises. We need a system by which the subject shall be more frequently brought to the attention of our churches. We need that the cause of Foreign Missions shall be more generally and more urgently discussed before our people. This is the work of our pastors. No pastor should allow a year to pass without an earnest representation of this important demand on our Christian liberality. A proper understanding of, and devotion to the world's evangelization as contemplated by Foreign Missions is essential to the full development of every other department of Christian enterprise and of Christian graces. Our Foreign Mission Board has recently secured two new appointments of young ministers to China.

And every field attempted to be occupied by the Board now needs still other laborers to reinforce those faithful men and women who have stood at their posts so long, and who have been so eminently successful.

We call special attention to the fact that the last Alabama Baptist Convention appointed a central committee to stimulate the organization of Women's Missionary Societies in our churches throughout the State, with Rev. E. J. Forester of Pleasant Hill as Chairman of that Committee. And it is hoped that the Committee will find faithful women to co-operate with them in all our churches in this Association. We submit the following resolutions:

1st. The Foreign Mission Board of the Southern Baptist Convention has the warmest sympathy and firmest endorsement of the Coosa River Association, especially so as regards its work during the past year.

2d. Resolved, that our pastors are requested to present this subject more frequently to their churches, and take collections.

We may call attention to the fact that the designation suggested in the address of the State Mission Board indicates one hundred dollars, as the amount that this Association ought to raise. Surely, we can do it.

Respectfully submitted,

J. J. D. RENFROE, Chairman.

The report was adopted.

It was ordered that the collections taken during the session for Missions be divided equally between the Foreign Mission and the Home Board.

THE COMMITTEE ON HOME MISSIONS REPORTED:

We deem an elaborate report on the work committed to us unnecessary at the present time, as this body is familiar with the work of the Home Board. The Home Mission Board was established in 1845. It has been working through many difficulties and over many obstacles during all these years, some times oppressed with debt, some times in the midst of gloomy doubts and fears, until now under the blessings of God it stands as one of his chosen instruments of good, consecrated and embalmed in the living affections of those who are familiar with its history. The field of the Home Board of the Southern Bap-

tist Convention extends from Maryland on the East, to Texas on the West, and from Kentucky on the North to the Atlantic coast of Florida on the South, embracing a section of country 1,600 miles long by 635 wide. Included within this boundary is the Indian Territory. This lies alongside of and to the North of Texas, and is 380 miles long by 208 wide.

Let it be remembered that the Home Board does not by any means desire to do the work or interfere with the plans and arrangements of any State or Local Board; but it proposes to assist these State and local Boards in supplying destitute places where from lack of funds and other necessary agencies they can not supply. It may readily be seen then, that there need be no conflict between this and other Boards, and that a broad field of Christian usefulness lies open before it. This Board is assisting weak churches, in large towns and cities, and at important stations by supplementing the salaries of pastors.

A large colored population is also among us that needs religious training. Their condition constitutes a problem that no one can solve. Released from the bondage of life long slavery, released too without a single stroke or effort of their own, to-day they stand upon the broad platform of freedom, not having been able as yet to demonstrate to an intelligent world whether or not they are capable of appreciating the blessings of freedom. They are poor, they are ignorant, and they must perish without the bread of life. This Board is doing what it can (with the means furnished for that purpose) to evangelize the colored population.

Then too, this Board is directing its attention to the Indian Territory lying West of us. This is occupied by the shattered remains of tribes that once roamed unmolested over the land that now teems with the wealth of this mighty nation. They stand now upon the spot in the far West from which they can be driven no further; they stand and plead with us for the Gospel that brings life and immortality to light, and which shall give them homes of everlasting rest.

This Board has done and is doing a great work in the Indian Territory by supplying them with the Gospel, and also in establishing and sustaining schools in their own territory. Such a universal conviction had forced itself upon the friends of Missions that God designed to call us to the great work of evangelizing the Chinese within our own borders that the Southern

Baptist Convention at its session in Nashville in 1871, and reiterated at Baltimore in 1873, established Mission stations in California, both among Americans and Chinese. A permanent Baptist Mission to the Chinese in San Francisco has been established by this Board under the direction of Rev. J. B. Hartwell, D. D. And on the 3d day of October, 1880, the 1st Chinese Baptist Church of San Francisco was organized. Bro. Hartwell is well qualified for his work, having been a Missionary in the Chinese Empire for twenty years. The Board is prosecuting its work vigorously among the Chinese in California.

This Board is also calling attention to New Orleans, where some thing has already been accomplished by the Board in past years—but much remains yet to be done. New Orleans is the largest city in the South, the key to the great valley of the Mississippi; and it has of late been regarded with peculiar and increasing interest by the Baptists of the South. They feel that the effort to establish our cause upon a sure and permanent basis there is of the highest importance to the interests of our denomination in the South-West. The great work committed to this Board entitles them to our co-operation, prayers and contributions.

Respectfully submitted,

E. T. SMYTH, Chairman.

The report was adopted.

The following resolution was offered by Elder W. Wilkes:

Resolved, That this Association, feeling the need of a State denominational organ, and recognizing the Alabama Baptist as that organ, express our warm sympathy for this paper, and urge our brethren and friends generally to subscribe for it, pay for it, and read it.

W. WILKES.

The resolution was adopted.

• On motion, the Clerk was instructed to have 1,000 copies of the minutes printed on the best terms, to distribute minutes at as early a period as possible, to receive twenty dollars for his services. And should there be a surplus of the minute fund, to turn said surplus over to the Executive Committee.

THE COMMITTEE ON TEMPERANCE REPORTED:

Temperance in all things adorns the Christian at all times

and under all circumstances. It is the Christian's ensign, the autograph left by his footsteps in following the example of our Savior, of whose following it has been beautifully written "To put on the humility and *exact temperance* of our Lord Jesus, and to keep them on in the sunshine and noon of prosperity is as necessary and as difficult at least, as to be clothed with perfect patience and true Christian fortitude in the cold midnight storms of persecution and adversity."

"Add to knowledge, temperance," said the inspired writer when "wine bibbers" and "they that tarry long at the wine," were a small class of those guilty of the intemperance of their day; and even then, over 1800 years ago, before the art of manufacturing whiskey or kindred poisons had been discovered, this particular phase of intemperance brought forth the solemn and dreadful edict. "Woe unto the man that putteth the bottle to his neighbor's lips." So far have men forgotten reason and temperance in the use of strong intoxicating spirits that the term intemperance now means, solely, we might say, the improper use of stimulants. This, then, is a special feature for us to consider.

Intemperance, that meant now by this conventional or specialized phrase, has invaded our legislative halls, and laid captive our rulers and our law-makers, whose influence and advice as leaders of the people have been great, and with the assistance of "free whiskey" the progenitor, the architect of immorality, whole counties in this Christian land—this land of Bibles—of progress and intelligence, have been swept along in this overwhelming surge of immorality, and with the people's voice—a majority of the ballot box, have said, we *will* have King Alcohol to reign over us. We have in the providence of God, been called upon all over this and many other sections, recently, to speak and tell where we stand. And in some counties, in which a majority of the voters are professors of Christianity, immorality, intemperance, whiskey, the devil has come out more than conqueror. The church has been stormed by this wonderful agent of the devil, and swept along by its powerful influence, professed Christians have more than once been found lukewarm, without a decided stand, or arrayed on the side of strong drink.

The Church must consider the responsibility of the times. We must work as followers of the Savior, temperate in all

things, who taught temperance by his every act. The Church must go to work or intemperance will sweep over our land, exhibiting us to the world, and proclaimed from our own mouths, as has already been done at the ballot box in a part of our land—a nation of drunkards. But brethren and sisters this tide must be checked. We know by proof too numerous to mention, by figures often enumerated, by facts which have grown old and stale to your ears by frequent repetition, that the intemperance of the land is simply appalling. The followers of Jesus have promised to add to knowledge, temperance. It can be done. The Church of Jesus Christ is yet the power with the people and her legislators. How can this power be used? And will we do it? The cry, "to arms! to arms!" comes up from all over the land, from deserted homes, from weeping mothers and starving children, and yea, even from the depths of the drunkard's Hell, now being filled every year with its more than ten thousand bloated victims. Sad hearts, blighted hopes and suffering humanity and lost souls appeal to us as the friends of peace, of morality, of temperance, as the leaders of the people to righteousness and Heaven.

Respectfully submitted,

JAMES L. WILKES, Chairman.

The report was adopted.

The Moderator appointed the Executive Committee: P. G. Stringer, John B. Mynatt, Ed. J. Dean, W. T. Webb, J. S. Kelly, John Henderson, G. A. Joiner.

Munford, Talladega County, was selected as the place for the next meeting of the Association. Time, Thursday before the 3d Sabbath in September, 1882, 11 A. M.

Elder W. Wilkes to preach the introductory sermon. Elder S. Henderson, alternate.

The Finance Committee reported. (See Appendix.)

The report was adopted.

The Association ordered the printing of the Constitution, Rules of Decorum, and Articles of Faith, with the Minutes—the additional expense to be met by surplus of minute funds.

 THE TREASURER REPORTED:

JAS. K. ELLIOTT, Treasurer.

To Coosa River Association, Dr.

1880.

Sept. 18.	To cash received of Finance Committee for	
	Minutes	\$ 79 15
	For State Missions,	20 00
	For Home Missions,	15 60
	For Foreign Missions,	20 75
	For Indian Missions,	5 00
	For Associational,	3 75
	Public Collection for Bro. J. G. Nall,	15 75
		<hr/>
		\$160 00

Cr.

By cash paid Rev. Lealis Law for publica-	
tion of minutes and Clerk's fee as per	
voucher No. 1.....	\$ 79 15
By cash paid Rev. S. G. Jenkins for benefit	
of Bro. J. G. Nall as per voucher No. 2..	15 75
By cash paid Rev. J. J. D. Renfroe to be ap-	
plied to the various objects included in	
Report of Finance Committee, as per	
voucher No. 3.....	65 10
	<hr/>
	\$160 00

Your Treasurer would beg leave to report further that since the adjournment of the last Association, he has received from Bro. W. A. Welch, fifty (\$50) dollars known as the Jenkin fund. Said amount was paid to Bro. W. R. Stone acting Treasurer of Associational Mission Board, as per voucher No. 4.

Also, thirty one and 5-100 dollars (\$31.05) received of Rev. Lealis Law, Clerk, surplus of the minute fund—which amount is in the hands of your Treasurer.

Respectfully submitted,

J. K. ELLIOTT, Treasurer.

The report was adopted.

 THE EXECUTIVE COMMITTEE REPORTED:

Under instructions of the Executive Board of the Association, the following service has been performed:

W. Wilkes 3 days @ \$1.50 per day..... \$ 4 50
 S. Henderson 7 days @ \$1.50 per day..... 10 50

It was resolved last year to aid Shelving Rock Church to the extent of \$20 for their pastor's salary.

Respectfully submitted,

S. HENDERSON, Chairman.

The report was adopted.

On motion, Resolved that the thanks of the Association be tendered to the members of Macedonia Church and to the citizens in its vicinity for the very hospitable entertainment extended to the body during its sitting.

On motion to adjourn, a hymn was sung, parting hand given and closing prayer offered by Elder L. R. Gwaltney; when the Coosa River Association adjourned to meet with Munford Baptist Church, Talladega County, Alabama, on Thursday before the 3d Sabbath in September, A. D. 1882.

JOHN J. D. RENFROE,
 Moderator.

LEALIS LAW, Clerk.

APPENDIX.

REPORTS ON DECEASED MINISTERS.

REV. S. G. JENKINS.

The subject of this sketch was born in Green county, Georgia, the 26th of April, 1808; after becoming a christian he was ordained to the gospel ministry in his native county when quite a young man. The Presbytery which ordained him consisted of Elders Sanders, Tompkins, Thornton and Hillyer, four of the most famous Baptists ministers then living in that State. He removed to Mississippi in 1835, where he served several churches for four years with marked success. Came to Alabama in 1839, and settled on the spot where he resided to his death, and where he leaves his family. After locating in our State when it was a new and wilderness region, he began at once to preach the gospel, with great earnestness and ability, to the neighborhoods that were gathering in all parts of the country around him. Large numbers of the new population were led to Christ and numerous churches were planted under his ministry, which have flourished to this day. He was pastor of Antioch church near his home 39 years, and baptised more than 500 people into its fellowship. Pastor of Cold Water church 38 years in the same general region, and baptised 506 into its fellowship. Pastor of a number of other churches for a shorter time. Uniformly successful into bringing many into fellowship and in developing christian gifts and in maintaining good discipline. His striking traits of character were:

The 1. constant purpose to maintain order and promptness in all his affairs. Everything about his home moved by

clock work, came to time and did it in an orderly way and without noise or confusion; this was true when his children were all about him, and when he owned a goodly number of slaves.

2. He always had a delightful and inviting home, picturesque in location and arrangement, with rare fruits and pleasant surroundings without, and refinement, piety and system within.

3. He carried these plans of order into the management of his churches. He *would reach* the pulpit precisely on time and promptly begin his services; brief in his readings, brief in his prayers, brief in his sermons, brief and systematic in all his public exercises.

4. His sermons were short, clear, pointed and earnest: he generally preach with the eloquence of flowing tears, and seldom failed to meet the tears of response from his hearers.

5. He was a man of great energy and activity. Through life he often said, "It is better to wear out than to rust out." And in his dying hours he declared that he had, not rusted out but had worn out. His life was strictly in harmony with this idea. He preached far and near in the country around him, often carrying the gospel to destitute vicinities, and frequently traveled 30 or 40 miles in a day, preaching three or four sermons, praying with several families, and calling on all the sick in his route. It was not uncommon for him to hold a series of meetings with one of his churches lasting for weeks, with two or three sermons a day, all preached by himself; it was in meetings of that character that he had his greatest successes. He was powerful in revival meetings, and during his life, as his journal shows, he baptized over three thousand people. He was forty years the leading spirit among country Baptists for a vast district around him. Gave unabating attention to the religious wants of the colored people—among whom he exerted a great influence. And it is said that in his time he baptized thirty men who became ministers of the gospel.

His last physical effort was his attendance on the Coosa River Association, where he was in fine spirits, and where he raised \$40 to purchase a library for a young preacher of gifts and limited circumstances. His life was full of good deeds like that, and especially for young ministers.

He was married in 1833 to Miss Borders, of precious parentage, who lived to be his most worthy stay and companion,

the mother of his children, a woman of richest worth, and who still survives him. He leaves six living children, three sons and three daughters; lost a noble son, Judson, in the Confederate army; and two worthy and gifted sons-in-law fell in the same lamented struggle—Col. G. C. Whateley and Dr. Robinson. Also lost an infant daughter many years ago.

Elder Jenkins was rational to the last moment, and while he did not say much about death, he showed great calmness, and made just enough of allusions to it to show that it had no terrors for him, and declared that there was a crown ready for him, and then quietly fell asleep in Jesus.

J. J. D. RENFROE.

ELDER WM. C. MYNATT.

Since our last meeting as a body, this aged, useful and eminently successful minister of Christ has passed away; and it is a duty we owe alike to the memory of our departed brother, and to the cause to which he consecrated a long and laborious life to place upon record some memorial of his labors, his piety, and his sacrifices. Such memorials of our sainted dead serve to animate the living to fight the good fight of faith and win the crown of life. Elder Wm. C. Mynatt was born Nov. 16, 1808—professed religion and was baptized by Elder Samuel Love in Knox county, Tennessee, in 1832—was licensed to preach by Shiloh Church; and moved to St. Clair Co., Ala., near Ashville in 1833—was ordained at the call of Mt. Gilead Church, Cherokee Co., Ala., July 10, 1836. He resided consecutively in St. Clair, Cherokee, DeKalb and Calhoun Counties, planting and preaching to churches in all these counties. He was a Missionary about eight years between 1842 and 1850, the most of the time under the appointment of the Domestic Mission Board of the Southern Baptist Convention. The writer of this sketch first met our deceased brother early in the year 1842 at his home in Turkey Town, St. Clair Co., where he went to join him in a Missionary tour through North-East Ala., embracing the counties

of St. Clair, Cherokee, DeKalb and Calhoun, the writer as a Missionary of the State Convention, and he as a Missionary of the Cherokee Association. We spent a large portion of that year together; and I had a good opportunity of ascertaining the extent and effectiveness of Bro. Mynatt's labors, as well as the estimation in which he was held all over that country. And it may be said, with all truthfulness, that no minister in the State was more extensively useful, or more universally esteemed for his work's sake. His name, all over that portion of our State was a tower of strength. Wherever we went crowds greeted us with a warmth of affection that could scarcely be surpassed. Many brethren would meet us at our appointments for miles to escort us to their churches, and multitudes would hang upon his lips with the most intense interest. Never shall I forget that summer campaign with this estimable brother. The labors of that year fixed his name upon my heart, there to remain till its pulsations shall cease in death. We have no data by which to indicate the number of churches to which he ministered first and last, or the multitudes he baptized; these are written by a more unswerving pen than men can wield. It is enough to say that he achieved that distinction to which Daniel refers: "They that be wise shall shine in the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Although Bro. Mynatt enjoyed but few educational advantages in early life, his native gifts, his indomitable energy, his piety, and his devotion to his sacred calling, placed him far in advance of many who enjoyed the highest means of improvement. He knew the way of life, and could speak of it in strains of pathetic eloquence that moved the hearts of multitudes to their deepest depths. *He studied his Bible*: and from that treasury he brought forth things new and old, that alarmed sinners, comforted mourners, strengthened the wavering, and matured the piety of his brethren for the bliss of Heaven.

One of the most distinguishing characteristics of our brother was *decision of character*. With him, to resolve was to do. His convictions of truth or duty were just as certain to be embodied in words or actions, as the time and opportunity were presented. No man was ever left in doubt as to where he stood upon any question of principle or practice. Indeed, it was some times thought that he pushed his convictions beyond the

bounds of policy; but our brother never concerned himself with that word policy. The duty of the hour, as he understood it, set all considerations of policy at defiance. To do what he thought was right, leaving consequences to God, was the key note, it may be said, to his whole character. And yet, over all this granite firmness, the kindly amenities of sympathy and love invested his intercourse with men, that won and charmed the hearts of his brethren, and conciliated the confidence of all.

Over the memory of such a man, we love to linger, and only regret that space forbids that we should say more. The summons found him ready. He resigned the pastorate of his church at Oak Bowery, last November, and preached his last sermon at that meeting from the text: "I have finished the work thou gavest me to do." John 17, 4.

On February 10, 1881, he was stricken with paralysis—lingered till April 17th, and bidding his family and friends farewell, and waving his hand heavenward, and folding it upon his breast, he quietly fell asleep in Jesus. Thus ended a "full and well worked life." As his son, Rev. John B. Mynatt, expressed it: And thus has the church militant given to the church triumphant a noble spirit, matured for its hallowed joys! O how striking to think that our brethren Mynatt and Jenkins so recently among us, preaching and praying, weeping and rejoicing, are now a part of the blood washed throng, pealing the notes of the everlasting song! And as one by one the summons comes to us, may we all be ready to share with them the employments of the just made perfect!

S. HENDERSON.

STANDING COMMITTEES.

SABBATH SCHOOLS.

E. T. SMYTH.
A. M. McGAHA.
W. G. BROWNING.

STATE MISSIONS.

A. M. McGAHA.
P. H. DUNCAN.
E. V. CALDWELL.

HOME MISSIONS.

W. WILKES.
W. T. WEBB.
J. M. KIDD.

FOREIGN MISSIONS.

S. HENDERSON.
P. G. STRINGER.
D. H. THWEATT.

EDUCATION.

J. L. WILKES.
B. C. HEASLETT.
J. A. COLLINS, JR.

MINISTERIAL EDUCATION.

W. W. KIDD
WM. F. McCAIN.
H. J. POPE.

TEMPERANCE.

B. G. GILES.
G. C. WRIGHT.
WM. EDWARDS.

PROV. COM. I. M. FUND.

A. W. BELL.
J. B. MYNATT.
B. W. FLEEKER.
C. R. CROSS.

EXECUTIVE COMMITTEE.

P. G. STRINGER.
J. B. MYNATT.
ED. J. DEAN.
W. T. WEBB.
J. S. KELLY.
JOHN HENDERSON.
G. A. JOINER.

FAMILY RELIGION.

J. B. MYNATT.
LEOPOLD MERKL.
PAUL CASTLEBERRY.

TRUSTEES I. M. FUND.

JOHN. W. BISHOP.
JAMES. K. ELLIOTT.
WILLIAM STRINGER.
JAMES S. KELLY.
WILLIAM A. WELCH.

THE COMMITTEE TO DISTRIBUTE CONTRIBUTIONS TO BENEVOLENT
ENTERPRISES REPORTED :

We the Committee appointed to distribute a pro-rata share of the amount which the State Mission Board asks the Coosa River Association to contribute to all our benevolent enterprises, Mission and Educational, have agreed on the following as being about equitable and fair. Of course, we do not demand the amount, for we have no right to do this; but we respectfully ask our brethren to raise the sum indicated from all our churches.

S. HENDERSON, }
W. WIKES. } Committee.
J. L. WILKES, }

FIRST DISTRICT.

Cold Water,	\$ 15 00
Sulphur Springs,.....	20 00
Antioch,... ..	15 00
Salem,.....	15 00
Oxford,	75 00
Jacksonville,.....	20 00
Post Oak Spring.....	15 00
Mt. Zion,.....	50 00
Oak Bowery,.....	10 00
Cane Creek,	10 00
Munford,	15 00
Weaver's,.....	15 00

SECOND DISTRICT.

Blue Eye,.....	12 00
Talladega,.....	75 00
Union,.....	10 00
Ferryville,.....	10 00
Refuge,	10 00
Pleasant Grove,.....	15 00
Alpine,	75 00
Hephzibah,.....	15 00

THIRD DISTRICT.

Pilgrims Rest,.....	10 00
Fort Williams,.....	20 00
Tallassahatchie,.....	20 00
Childersburg,.....	20 00
Mt. Zion,.....	20 00
Mt. Sharon,.....	6 00
Rocky Mount,.....	6 00
Shelving Rock,.....	6 00
Winterboro,.....	10 00

FOURTH DISTRICT.

Harpersville,.....	75 00
Spring Creek,.....	15 00
Macedonia,.....	15 00
Coosa Valley,.....	20 00
Wilsonville,.....	15 00
Total.....	\$755 00

THE COMMITTEE ON PUBLIC WORSHIP REPORTED :

The Committee on devotion made the following arrangement for Public Worship, during the sittings of the Association.

Saturday	8	P. M. at Baptist Church,.....	W. Wilkes.
Saturday	8	P. M. at New London,.....	E. T. Smyth.
Sabbath	9½	A. M. Prayer Meeting at Baptist Church conducted by.....	{ J. A. McDonald. W. F. McCain.
Sabbath	11	A. M. at Baptist Church,.....	L. R. Gwaltney.
Sabbath	2	P. M. at Baptist Church,.....	E. B. Teague.
Sabbath	8	P. M. at Baptist Church,.....	L. R. Gwaltney.

REPORTS FROM THE CHURCHES.

CHURCHES.	PASTOR'S.	CLERK'S.	POST OFFICE.	STATISTICS.							CONTRIBUTIONS.						
Antioch, Salem, Oxford, Coast Oak Springs, Cold Water, Sulphur Springs, Mt. Zion, (Calhoun) Oak Bowers, Canoe Creek, Manford, Weaver Station, Blue Eye, Talladega, Union, Ferryville, Beattie, Pleasant Grove, Elphinstone, Elphinstone, Elphinstone, Fort Williams, Talladega, Mt. Zion, (Talladega) Rocky Mt., Shelving Rock, Wintersboro, Harpersville, Spring Creek, Macedonia, Cocoa Valley, Wilsonville,	T. P. Gwin, G. M. Mynatt, E. T. P. Gwin, T.																

(See next page.)

REPORTS FROM CHURCHES—CONTINUED:

Brought forward—Total Contributions.....\$502 48
 Jenkins' Fund..... 50 00
 Interest on Indigent Ministers' Fund..... 177 19—\$729 67

The foregoing is not a full exhibit, there being two churches whose statistics and contributions have not been reported to the Association; besides some private contributions to different causes are not herein reported. Every church should keep an exact record of all its financial contributions and report the same annually.

LEALIS LAW, Clerk.

REPORT OF FINANCE COMMITTEE.

	State Missions.	Home Missions.	Foreign Missions.	Associational Missions.	Indigent Ministers.	Minutes.	Jenkins Fund	Total.
Wilsonville,		\$ 2 00				\$ 3 00		\$ 5 00
Winterboro,	\$ 2 50		\$2 50			2 00		7 00
Refuge,						1 50		1 50
Union,			2 00			1 00		3 00
Oak Bowery,						2 00		2 00
Pilgrims' Rest,						1 00		1 00
Ferryville,			1 00			2 00		3 00
Spring Creek,		1 00				2 00		3 00
Fort Williams,						3 00		3 00
Sulphur Springs,						3 00		3 00
Post Oak Springs,						3 00		3 00
Weaver Station,						1 50		1 50
Cane Creek,						2 10		2 10
Rocky Mount,		75				1 50		2 25
Coosa Valley,		6 00				2 00		8 00
Blue Eye,	2 50	5 00	3 30			2 50		13 30
Macedonia,			3 00			2 00		5 00
Oxford,						5 00		5 00
Cold Water,						3 00		3 00
Alpine,	10 40		25 00			8 00		38 40
Sylacauga,						4 00		4 00
Harpersville,	22 00					1 50		23 50
Hephzibah,				50		4 25		2 00
Talladega,						2 75		4 25
Mount Zion, (Calhoun)	10 25	5 00	5 00			2 00		23 00
Tallasehatchie,						2 00		2 00
Pleasant Grove,					2 00	3 00		4 00
Munford,						75		3 00
Shelving Rock,						1 00		1 55
Mount Sharon,			55			2 25		14 25
Salem,		6 00	6 00			1 50		13 50
Antioch,								10 00
J. S. Kelly,	2 50		2 50		5 00			5 99
B. B. Nunnally,	2 50		2 50					5 00
Jenkins' Fund,							50 00	50 00
Total,	\$52 65	\$25 75	\$53 35	\$ 50	\$ 7 00	\$78 10	\$50 00	\$282 35
Public collection,								23 55
Grand Total,								\$ 285 90

*Received by J. J. D. Renfro after adjournment.

*Received by Clerk after adjournment.

Of the above amount there is in Voucher, Draft and Due Bill as follows:
 Voucher of T. M. Bailey \$10 25; Draft on Baker, Lawler & Co., \$28 16; Due Bill from Treasurer of Alpine Church \$28 24, all received as cash.

P. G. STRINGER,
 P. N. DUNCAN,
 F. G. MULLEN, { Finance Committee.

CONSTITUTION.

ARTICLE I. This Association shall be known by the name of the Coosa River Baptist Association.

ARTICLE II. It shall be composed of well accredited messengers, appointed by regular Baptist Churches, which are united in this Union.

ARTICLE III. Its meetings shall be annual.

ARTICLE IV. Its officers shall be a Moderator, Clerk and Treasurer, who shall be elected by ballot, or otherwise, at each session, and hold office till their successors are declared duly elected. *Provided*, that the non-election of Treasurer shall not interfere with organization.

ARTICLE V. The Association cannot rule, but may advise the churches. But it has a full right to reject the messengers of any church in disorder in faith or practice.

ARTICLE VI. Petitions for membership must be by letter, and one or more messengers. And the Association, in each case, is to judge on the question of reception.

ARTICLE VII. Each church of fifty members, or less, shall have three messengers; and one messenger for each fifty or fractional number over fifty.

ARTICLE VIII. This Association is in full sympathy with the spirit, and ready to correspond and co-operate with all regular Missionary Baptist organizations, for the spread of the gospel, and extension of the Redeemer's kingdom on earth. But a difference of opinion on these matters shall not necessarily involve the question of fellowship.

ARTICLE IX. Churches composing this body will be expected to contribute to, and sustain a contingent fund, which shall be deposited by the messengers, at each annual meeting, with the Finance Committee; and other contributions for benevolent purposes, will be earnestly sought and fostered by the Association.

ARTICLE X. This Constitution, or any Article, may be amended, or abolished, at a regular meeting, on the concurrence of a vote, by standing, of two-thirds of the messengers present. *Provided*, such intended change is announced by the Moderator, at least six hours before the action is taken.

ARTICLES OF FAITH.

I.—THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II.—THE TRUE GOD.

We believe the Scriptures teach that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and Earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III.—THE FALL OF MAN.

We believe the Scriptures teach that Man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defence or excuse.

IV.—THE WAY OF SALVATION.

We believe the Scriptures teach that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is in every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

V.—JUSTIFICATION.

We believe the Scriptures teach that the great Gospel bles-

sing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI.—THE FREENESS OF SALVATION.

We believe the Scriptures teach that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

VII.—REGENERATION.

We believe the Scriptures teach that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

VIII.—REPENTANCE AND FAITH.

We believe the Scriptures teach that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our prophet, priest, and king, and relying on him alone as the only and all-sufficient Savior.

IX.—GOD'S PURPOSE OF GRACE.

We believe the Scriptures teach that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in

connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X.—SANCTIFICATION.

We believe the Scriptures teach that sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regenerating; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the word of God, self-examination, self-denial, watchfulness, and prayer.

XI.—PERSEVERANCE OF SAINTS.

We believe the Scriptures teach that such only are real believers as endure unto the end; that their preserving attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

XII.—THE LAW AND GOSPEL.

We believe the Scriptures teach that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and the Means of Grace connected with the establishment of the visible church.

XIII.—A GOSPEL CHURCH.

We believe the Scriptures teach that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges invested in them by His word; that its only scriptural officers are Bishops or Pastors, and Dea-

cons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

XIV.—BAPTISM AND THE LORD'S SUPPER.

We believe the Scriptures teach that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son and Holy Ghost by a regular ordained minister; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect, in our death to sin and resurrection to a new life; that it is pre-requisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; proceeded always by solemn self-examination.

XV.—THE CHRISTIAN SABBATH.

We believe that the Scriptures teach that the first day of the week is the Lord's Day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreation, by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

XVI.—CIVIL GOVERNMENT.

We believe the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth; and any alliance between Church and State, is not only unscriptural but utterly abhorant to all just views of both civil and religious liberty.

XVII.—RIGHTEOUS AND WICKED.

We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVIII.—THE WORLD TO COME.

We believe the Scriptures teach that the end of the world is approaching; that at the Last Day, Christ will descend from

heaven, and raise the dead from the grave for final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

COVENANT.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to him, we do now solemnly and joyfully covenant with each other TO WALK TOGETHER IN HIM WITH BROTHERLY LOVE, to his glory, as our common Lord. We do, therefore, in his strength, engage—

That we will exercise a Christian care and watchfulness over each other, and faithfully warn, exhort, and admonish each other, as occasion may require:

That we will not forsake the assembling of ourselves together, but will uphold the public worship of God, and the ordinances of his house:

That we will not omit closet and family religion at home, nor neglect the great duty of religiously training our children, and those under our care, for the service of Christ, and the enjoyment of heaven:

That, as we are the light of the world, and salt of the earth, we will seek divine aid, to enable us to deny ungodliness, and every worldly lust, and to walk circumspectly in the world, that we may win the souls of men:

That we will cheerfully contribute of our property, according as God has prospered us, for the maintenance of faithful and evangelical ministry among us, for the support of the poor, and to spread the Gospel over the earth.

That we will, in all conditions, even till death, strive to live to the glory of him, who hath called us out of darkness into his marvelous light.

"And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory, forever and ever. AMEN."

END.

RULES OF DECORUM.

RULE 1. The Association shall be opened and closed with prayer.

RULE 2. A Moderator and Clerk shall be chosen by the suffrages of the members present.

RULE 3. The names of the members shall be called each day before proceeding to business, and no member shall absent himself from the Association, unless he have leave or be sick and unable to attend.

RULE 4. Visiting ministering brethren present shall be invited to seats in the Association.

RULE 5. The Moderator shall preside over the Association, preserve order, and appoint all committees, with the sanction of the Association.

RULE 6. The Moderator may speak in debate on any question, appoint some other member to fill the chair temporarily, but shall not vote except in case of a tie.

RULE 7. The Moderator shall decide all questions of order, subject to an appeal to the Association by any two members.

RULE 8. Every member, when speaking, shall rise from his seat, respectfully address the Moderator, confine himself to the question before the body, and avoid personalities.

RULE 9. A motion made must be seconded and stated by the Moderator before debating; and every motion shall be reduced to writing if the Moderator or any member desire it.

RULE 10. When a motion is stated by the Moderator, it is in possession of the Association; but may be withdrawn by the mover at any time before a decision or amendment.

RULE 11. When a question is under debate, no motion shall be received except to lay on the table, postpone indefinitely, commit or amend; which said motion shall have precedence in the order in which they are stated; but a motion to adjourn is always in order, except when a member is speaking or the body engaged in voting.

RULE 12. All questions, except such as relate to the Constitution, the Rules of Decorum, or the reception or exclusion of

churches, shall be decided by a majority of the votes; in the excepted cases, two-thirds are required.

RULE 13. Filling blanks with particular numbers, the question shall first be taken on the highest number and longest time.

RULE 14. When a motion has once been decided, a member voting with the majority may move for a reconsideration on any day during the session.

RULE 15. No speaker shall be interrupted, unless he be out of order, and no member shall speak more than twice on the same proposition without leave of the Association.

RULE 16. No practice shall be allowed which has a tendency to interrupt speaking, or the business of the Association.

RULE 17. The appellation of "brother" shall be used by members in their addresses one to another.

RULE 18. The clerk shall read these rules at the opening of every session of the Association.

RULE 19. Any member violating these rules shall be reprimanded by the Moderator.